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Opposite the State House,
HARTFORD, CT.

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Containing three times the amount of matter of
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all kinds of MONUMENTS and GRAVES
ES, of the best American and Foreign mar-
ble, Tablets, chimney pieces, mantels, centre
pieces, bureaus, and counter tops, of Egyptian,
or any other kind of foreign marble which
is preferred, executed at short notice, and in
superior style of workmanship.
Persons in want of any kind of work in the
line, are respectfully requested to call and
see his styles of workmanship before purchas-
ing elsewhere.
Monuments delivered to any yard in the city
free of charge.
Hartford, April, 1849.

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Incorporated 1810. Charter perpetual. —Capital,
\$100,000, with power of increasing it to \$250,000.
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business for more than thirty-seven years, through-
out the United States and the British North Amer-
ican provinces. It has aimed to secure public com-
plicity, by an honorable and faithful fulfillment
of its contracts, and owners of property are assured
of fair claims for losses under its policies which
are generally adjusted and promptly paid. Public
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ture, vessels on the stocks or while in port, &c.,
will be insured at rates as low as the risk will
admit. The following gentlemen constitute the
Board of Directors:
ELIPHALET TERRY, Esq., President.
Heskiah Huntington, Charles Russell,
Hartford, Henry Kneass,
James S. Morgan, Calvin Day,
James Goodwin, Daniel Buck, Jr.
JAMES G. BOLLES, Secretary.
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Applications for insurance may be made directly
to the office of the Company at Hartford, or to its
agents in the principal towns and cities of the Un-
ited States.

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ETNA INSURANCE COMPANY.
INCORPORATED in 1819, for the purpose of in-
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Capital \$200,000, secured and vested in the best
manner—offer to take risks on terms as
favorable as other offices. The business of the
company is principally confined to risks in the
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building, next west of Treat's Exchange Coffee
House, State street, where constant attendance is
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The Etna Company has agents in most of
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This Company was incorporated by the Legis-
lature of Connecticut, for the purpose of effec-
tually insuring against loss and damage by fire
and marine—has a capital of \$1,000,000, and has
the honor of increasing its capital
by a million of dollars.
The company will issue policies on Fire or Ma-
rine on terms as favorable as other Offices.
Application may be made by letter from any part
of the United States, where no agency is estab-
lished; the office is open at all hours for the transac-
tion of business.
Directors are—
Daniel F. Clark, John Warburton,
Charles H. Northrup, Elihu Peck,
William Kellogg, Thomas Belknap,
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Hartford, April, 1849.

Books! Books!!
subscriber would respectfully announce to
numerous customers that he has recently re-
ceived from the New York Trade Sales, a large edi-
tion of the former assortment of Books and Station-
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to be found in the State. The assortment
in part of the following School Books, in-
cludes every thing now in use.

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6 Asylum street.

BURR & SMITH,
184 1-2 Main Street, Hartford

Christian Secretary.

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Christian Secretary.

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Terms.

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at Two Dollars per annum.

Papers sent by mail at Two Dollars in advance,
with a discount of twelve and a half per cent., to
Agents becoming responsible for six or more cop-
ies.

Advertisements inserted at the usual rates of ad-
vertising in this city.

Communications, in order to insure an early in-
sertion, should reach us as early as Tuesday or
Wednesday morning, and addressed to BURR &
SMITH, post paid.

Proselytism.

Wherever Baptists have been found
their brethren of other communions have
charged them with proselytism; nor, upon
the whole, is this surprising. What is reli-
gion? Is it a sentiment lodged in the
breast? Is it only the great fact as to ev-
ery man for himself? Religion is more
than this, it is, in its very nature, energeti-
cally aggressive upon all error.

Now, the Baptists, whether right or
wrong, are by their views as to one or-
dinance, compelled to bear their testimony
against a practice which all other churches
sanction. They love their brethren of other
denominations, and gladly unite with
them when they may. As to baptism, how-
ever, not only duty to Christ but love to
those whom they believe in error, com-
pels them to speak plainly. What follows?—
They are regarded as aiming, not to make
Christians, but proselytes, and are too often
harshly judged, and condemned.

If by proselytism he meant converting
men from error to truth, then all Christians
are engaged in this work. It is their very
mission. But if the term be designed to
convey a charge of winning people from
one party to another, it is humbly conceiv-
ed that, of all people, the Baptists are the
last against whom the charge can be urged.

This assertion may seem strange to some
of our readers, it is true, however, for all
that. In other days these people were
regarded as so troublesome, that they were
every where spoken against, and denounc-
ed from pulpits in the same breath with
heretics. As our principles have been more
understood this harsh judgment has been
mitigated, and soon it will be reversed.—
One plea for a paper like that now project-
ed, is the ignorance of this community as
to our principles. We do not shun any ob-
loquy to which truth may expose us; but
it is very painful to us, it is mischievous to
the cause of peace and truth, that unfound-
ed prejudices, and an entire misapprehen-
sion of our motives, should rob us of the
affection of those whom we sincerely es-
teem and love.

In affirming that the Baptists are the last
people to be charged with party spirit, we
have not spoken lightly. On this point, we
appeal to facts, we appeal to history, we ap-
peal to the very fundamental principle of
our organization as churches.

We appeal to facts; for what are the
sermons and exhortations constantly heard
in our pulpits? Did any one ever hear a
Baptist minister urge the claims of a sect
or party? Is obedience to the rules of a
Baptist church ever even alluded to? A
minister who should substitute party for
Christ, would soon find himself deserted
by all who have learned Christ as we have.
Obedience to Christ, obedience to the Bi-
ble, this is the duty always enforced; and
if our ministers seem, thus, to advocate
baptism; and if members of other church-
es feel that, to obey, they must be baptized
ed, still the preachers are not accountable
for this. It is the conscience of the hearer
which thus interprets his language.

If we turn to history, what is its testi-
mony? In all ages the Baptists have suffered
for maintaining the right of private judg-
ment; a right which asserts for every man
the privilege and duty of reading the word
of God for himself, and obeying the con-
viction of his own conscience. But how
can this right consist with party spirit?—
How preposterous to teach that each man's
salvation depends on his studying the Bible,
and following the light he has, and yet to
require men to follow any human guide.—
"Though we, or an angel preach any other
gospel, let him be accursed." This is an
epitome of the doctrine ever inculcated
by the Baptist churches; and this doctrine
plainly repudiates, as impious, the arro-
gance of any human guide who would sub-
stitute his views or influence for the plain
teaching of the Sacred Oracle.

We will only add that, having no human
articles, rejecting all creeds but the word
of God, we are not tempted to cherish party
spirit as most other denominations are.
"When I say religion, I mean the Christian
religion; that is, the Protestant religion;
that is, the religion of the Church of Eng-
land." Such is the language put into the
mouth of a zealous partizan by a witty writ-
er, and there is much instruction in it.—
Where there is a large ecclesiastical or-
ganization, bound together by certain arti-
cles, there will be danger lest Christ be
supplanted by Church, and attachment to a
creed be stronger than loyalty to truth.

Now, we have no such organization.—
Our churches are independent. They re-
quire subscription to no human creed as a
bond of union. They send each individu-
al to Christ. They subject neither minis-
ter nor member to the necessity of con-
forming to articles long consecrated. In
short, their only standard of faith and prac-
tice is the Scriptures which they believe to
be simple, and abundantly plain, to guide
all into all truth.

We hope this paper may find access to
many families in this city. We promise
that it shall ever be the vehicle of those
great doctrines in which all Christians re-
joice. And when we differ from others, we
desire only a candid hearing. We cannot
hope to convert our brethren to our theo-
logical views; but one thing is certain.—
As they become acquainted with our prin-
ciples and aims, they will banish from their
bosoms prejudices which do us great injus-
tice, and which nourish ill feelings and un-
founded suspicions between those who
ought to love as brethren.—True Union.

Night in Zion.

In the Scripture usage of the term, night
stands for every thing evil, wretched, hope-
less and lamentable. It is night when the
darkest passages of the soul's history are
transpiring; the bitterest seasons of affliction
are endured; the most hopeless and
wretched state of church and people ex-
ists. To be in the night, is to be in a con-
dition for which the Scriptures have no
more gloomy and terrible epithet.

But, gloomy as it is, is not this the just
description of the present experience and
condition of the church? Is it not night
in Zion now, and all around us? Are not
ministers and people in the deep slumbers
and the fearful perils of the night? Is it
not night in Zion when her children are in
darkness? The children of God are the
children of light; and when they live as
children, they are truly so. They live in
the light of the Sun of Righteousness, and
their life reflects the light to be seen and
known of men. But is it so with us now?
Do we not rather exemplify the truth of the
prophet's language, "We wait for light, but
behold obscurity; for brightness, but we
walk in darkness. We grope for the wall
like the blind, and we grope as if we had
no eyes. We stumble at noon-day, as in
the night; we are in desolate places as
dead men." Is there not an appropriateness
in this description too fearful, to the
condition of the church at the present mo-
ment?

Is it not night in Zion when the hearts
of God's people are cold? The great Sun
gives both light and heat to his people,
when they "walk in the light," and thus
seek to be warmed. Nothing is more de-
cisive of God's withdrawal, or of their de-
parture from him, than when the chill of
formalism or worldliness is upon the peo-
ple. We try to warm ourselves with sparks
of our own kindling, but find our attempts
fruitless, and the chill of night increasing
in intensity and peril. We become cold
towards our brethren—cold towards the
impenitent—cold in the closet, in the pray-
er room, the sanctuary—cold towards the
dearest interests of our Redeemer's king-
dom. Night indeed it is, when such a de-
scription applies to the church.

Is it not night when wickedness abounds?
The abounding of wickedness and the wax-
ing cold of the love of many, always go
together. The seasons of religious declen-
sion are those which most severely test the
character. To breathe freely and labor dili-
gently, and pray fervently and believingly
when the church is wrapped in slumbers,
is the highest proof of the vital strength of
a man's piety. And in the time when men
harden themselves in sin, and seem to be
seeking for new and unparalleled forms of
iniquity—when all the world are running
after their own bubbles, with a madness
that brooks no admonition, and listens to
no warning—when, alas! few are found to
give the warning—is it not night—night
of the darkest kind? Is not the present
such a time? Are not the shadows of a
dismal night resting upon the hearts of
Christians everywhere—transmitting chill
and the blight of moral death upon the fair
vineyards of God, and sealing the doom of
multitudes, who will go to Christ only as
the church leads them there? Is it not
time that we should awake out of sleep?
—N. Y. Evan.

Home Preaching.

Punishment, as the desert of sin, and its
sore award, is to be preached because it is
true—it is in the Bible. If it be not here
—if God's statute book holds not forth
penalty—the positive infliction of punish-
ment upon the evil-doers, then no statute-
book has it; nor can any reach or combi-
nation of language get out the idea, that a
wicked man shall be punished for his wicked-
ness. But the question comes round:
why preach it? Because God reveals it,
and commands the utterance. "Preach
the preaching I bid thee." Why preach
it? Because men are made with fears,
and the doctrine in question starts those
fears, and stirs up their souls to think

about an escape from the impending ruin.
There is a part of man's nature which
nothing else will reach—here, of course, a work
which nothing else will do. Let the preach-
er throw away this consideration, this
stern feature of truth—this crowning sanc-
tion of Heaven, or decline to use it, and
his authority, his power, his hold upon
godly men goes with it. Preachers do
tell us, as matter of experience, that this
is the doctrine, this terrible aspect of truth
is the one which awakens the sinner, when-
ever he is awakened; he begins to consid-
er by beginning to be afraid. It certainly
cannot be expedient to drop this disturbing
element, and hush every whisper of a reck-
oning to come, as a threatened doom.—
Then there is nothing left but promise, and
the cry of peace, peace to the wicked—
every road ends in heaven—all kinds of
conduct alike, crowned with glory and
blessedness. Will this do? In a world
like this, of high-handed wrong, peopled
everywhere with the daring and the vile,
and where the tendency of all hearts is to
evil, is there a sober man who believes it
will do to blot out penalty and cover up
the pit? Then you may do what you
please—commit any crime in the long and
gory catalogue; only keep clear of human
justice—there is no other to fear; and if,
by chance, you are too hard pushed by the
human avenger, and are likely to suffer,
you can take the friendly start and open
the vital passage, and your imprisoned soul
shall go clear, and go up where the Being
who rules over all, awaits it, and who will
open heaven to your blood-stained spirit,
and kindly say, "thou persecuted one, come
in hither, I will protect you, for I am the
friend of liars, and murderers, and adul-
terers, and all such." Is God such a being?
Is such a message true? Will it do good?
Will it restrain men? Will it humble men
and make them feel that sinning is bad busi-
ness, and that sin is an abominable thing,
and bring them to repentance, and reform
them and make them holy? There is no
need of any words on this point. There
is power in fear—in the fear of hell; and
ministers must be allowed to preach the
doctrine of hell—or all their preaching
will be vain and nugatory. Let it be done
in the just proportion; above all, let it be
with the right spirit—a tender spirit. The
denouncing prophet ought to be a weeping
prophet; his warnings and uttered woes
accompanied with his tears; then there
will be a melting and sublime efficacy.—
Prof. Shepard.

Baptist Mission in Germany.

This mission which was commenced in
1833 at Hamburg, is thus referred to by
Prof. Gammell in his work on Missions:

"By agencies like these, the doctrines
of Christianity, as received and practised
by Baptists, have been widely disseminated
in nearly all the States of Germany, in
Denmark and Holland; and the churches
of the mission have sprung up in several of
the principal capitals and commercial
cities, and in a large number of the vil-
lages which belong to the extended district
lying between the Rhine and the Vistula,
and between the capital of Denmark on
the North and the capital of Austria on the
south. In no one of the missions of the
Board—that among the Karens alone ex-
cepted—has the growth been so rapid, or
the number of converts annually added to
the churches so considerable. The spiri-
tual fruits it has borne are of the most
gratifying character. Though the mem-
bers of its churches are generally of hum-
ble condition in life and wholly dependent
on their daily labor, yet they have evinced
a Christian zeal and energy which have
gained for them many friends, and called
down the favor of Heaven upon the efforts
they have made. The larger churches
have in many instances contributed to the
aid of the smaller, while large sums of
money have been received from benevo-
lent individuals in England and America, to
aid in erecting houses of worship, or in re-
lieving the distresses of those in prison or
in exile. Messrs. Oncken and Lehmann
have several times visited England and
Scotland to make known the wants of the
mission, and have always brought back with
them substantial testimonials of the esti-
mation in which it is there held. It has
been from the beginning, in an eminent
degree, a self-progressive mission; it has
been sustained in a great measure by the
friends it has gained, and extended solely
by the converts its own doctrines have
made. Amidst the contempt of ecclesiasti-
calism and the persecution of rulers, it has
been honored by God as the means of signal
blessings to the people, and has raised up
in the heart of a powerful nation a band of
converts and resolute believers in the simple
doctrines of the gospel, who, undaunted
by opposition, will still labor to extend
among their countrymen, and to transmit
to other generations, the precious faith they
have received."

Rousseau says, "There are but two
things that are positive goods, health of
body, and health of mind: and but two
things that are positive evils, pain of body,
and pain of mind."

The Expelled Wesleyan Ministers.

Much interest seems to be awakened by
the tyranny of the English Wesleyan Con-
ference in expelling Messrs. Everett, Dunn
and Griffith. The Wesleyan Times says
that more than forty circuits have already
declared, by public resolution, their ex-
treme dissatisfaction, not to say disgust.—
Nearly all of these forty meetings were
composed of officers exclusively. At Bel-
pre, the meeting numbered over 200 per-
sons, including the High Sheriff. At Brad-
ford, there were over 300 in attendance.
They use pretty strong language on the
subject. "Arbitrary," "exceedingly par-
tial," "an act of injustice and tyranny,"
"despotic," "unscriptural," "Popish in
principle," "arbitrary power, and priestly
despotism," "derogatory to the character
of a Christian assembly,"—such are a few
of the phrases which indicate the views of
the people. At Manchester, in Exeter
Hall, London, and other places, public
meetings, composed of all sects, have been
largely attended.

The expelled ministers themselves have
issued a manifesto, in which they thus
speak of their future intentions:—"At
present we intend not to join any particular
section of the Christian Church. We shall
embrace all opportunities to preach the
glorious Gospel of Christ. We shall hold
a series of meetings in the principal towns
of the Empire. In these meetings we shall
continue to make a statement of our case;
shall encourage officers and members to
keep their present relations to Methodism;
shall urge the body to petition Conference
to rescind the anti-Wesleyan and anti-Chris-
tian law of 1835—to conduct its annual
proceedings with open doors—to appoint
hymen alone as treasurers of all its funds
—to discontinue the ensuing Conference
the Nomination Committee, and henceforth
to choose the Connexional Committees by
ballot—to admit the right of the Metho-
dist societies in all official meetings, such
as leaders', and quarterly meetings, to pe-
tition or memorialize Conference on any
subject bearing, in their opinion, on the in-
terests of the Connexion—and to require
that a large and independent committee be
chosen for the purpose of investigating the
state of the Connexional funds, as far back
as that committee may deem necessary."

The Wesleyan Times says on this:—
"We go further in our demand than they
do. We ought to have our laymen in the
District Meetings and Conference."

Colportage in Virginia.

The Watchman and Observer says that
members of the Presbyterian Church in
Petersburg commenced in 1835 the work
of distributing religious books in Virginia.
A student in the Theological Seminary at
Prince Edward, Rev. Daniel G. Donak, was
employed as a colporteur for this purpose
in Danville county, where the principal
religious denominations were Baptists and
Methodists. He was instructed to sell or
give a volume at every house, unless it was
positively refused. An individual, who liv-
ed in the vicinity of Petersburg, met the
colporteur one day, as he was starting with
saddle-bags full of books, and told him not
to come to his house, as he wanted none of
his trash. The colporteur, however, went
to his house, lodged there, and sold him
some of the books. A Baptist minister
there entered into the work with energy,
and invited the colporteur to preach. A
revival followed. Among the first converts
was the man who told the colporteur not to
visit his house. The work spread among
the Baptists and Methodists. One family
was poor and ignorant. Neither the mo-
ther nor her three grown up daughters at-
tended any church. They could not buy a
book for want of money, and they could
not read one if given to them. A book,
however, was left, and a lady in the neigh-
borhood used to visit their house and read
it to them. Three of the four became
converts, as did the reader. Incidents of
like interest attended this first colportage
in Virginia, and Winchester and other
counties soon imitated the example of Din-
widdie. Such facts as these are constantly
happening to prove the great benefits of
colportage, and to encourage the hopes and
stimulate the zeal of its friends.—Watch-
& Ref.

Prayer the Secret of Revival.

"Nor can we, in conclusion, omit an
exhortation, that, for the great purpose of
evangelical revival and victory, you will
cultivate increasingly the spirit of supplica-
tion to God. It would be an insult to
speak as though you were ignorant or for-
getful of the connexion between prayer
and the Divine blessing; but, do not all
need that the fact of that connexion, and
the practical duties arising from it, should
be far more permanently and far more pow-
erfully impressed upon our hearts? Is not
the imperfection of individuals, is not the
depression of the church, is not the aliena-
tion of the world, to be traced to the
truth, that the servants of God have re-
strained prayer before him—they have
not, because they ask amiss? Let us,
brethren, give ourselves continually to

prayer. Let us seek to understand and
feel all things regarding the spirit of pray-
er, the mode of prayer, the objects of pray-
er, and the efficacy of prayer; and thus,
with enlightened intellects and fervent
hearts, let us present ourselves before the
mercy-seat, never to retire until we are
summoned to exchange the pleadings of
prayer for the ecstasies of praise. Now
let us look to Him who has sworn the in-
alienable promise, asking that he will fulfil it
to ourselves, to his people and to mankind,
—so that in his own time, the glory of the
latter day may come in its delightful splen-
dors. "Return, we beseech thee, O God
of Hosts; look down from heaven and be-
hold and visit this vine, and the vineyard
which thy right hand hath planted, and the
branch that thou madest strong for thyself."
"God be merciful unto us and bless us;
and cause his face to shine upon us, that
thy way may be known upon earth, thy
saving health among all nations. Let the
people praise thee, O God, let all the peo-
ple praise thee." "Our Father who art in
heaven, hallowed be thy name; thy king-
dom come, thy will be done in earth as it
is in heaven." —Rev. Mr. Parsons of
England.

Campbellism.

From an article in one of the Campbel-
ite papers, it appears that there will, in
all probability, be a division in the ranks of Al-
exander Campbell's "Reformation." The
editor says:

"We have long thought there would be
a strongly marked division in our ranks.—
We think it possible that some who have
pled for reformation will endeavor to
make for themselves, at least, a human
creed. They may denounce every body
else, because popular, (with one class of
society,) and imagine they have done won-
ders, when they have run only down hill,
and backwards! We feel but little con-
cern for them, except as we love their
souls; their numbers cannot prevent or al-
ter their fate."

"We fear that there are many among
us who are satisfied with the present con-
dition of the church, who have little or no
ambition to do good, who do not intend
and will not be persuaded to "perfect hol-
iness in the fear of God." They may hold
on to the Bible professedly, while they do
not. But we will not prophesy such calam-
ities."

"There is a host in our midst deter-
mined to go forward; to stick fast to the
Bible, and obey its commandments, to in-
crease in every good word and work, till
they arrive at the stature of men and
women in Christ. We say there is such a
host, and we say it with exultation!"

So it turns out, after all their boasting,
that the leaders in the "Reformation" are
beginning to find out that they have not
yet discovered the grand catholicon which
is to cure all the maladies of corrupt hu-
man nature. We should not be surprised
if they should yet come to the conclusion
that human nature is so corrupt, that no-
thing short of the power of the Holy
Ghost can restore it to purity, and like an-
other reformer mentioned in history, come
back to the orthodox fold, exclaiming that
"old Adam was too hard for the young Re-
former." —German Reform Messenger.

The way Ministers are sometimes Paid.

It would appear that, time out of mind
it has been the habit of my good parish-
ioners and their fathers before them, to pay
half the minister's salary in presents.—
Doubtless in the good ancient days when
my parish was in its infancy, (it is now one
hundred years or more old,) and the good
people were simple and agricultural in their
habits, that the custom was a proper and a
healthy one; for I find on turning back to
an old parsonage expense-book, kept by
my predecessor of eighty years ago, that
he acknowledges the receipts in one quar-
ter year of as follows:

14 bushels of corn.
2 loads of fodder.
1 ton of meadow hay.
1 barrel of flour.
4 bacon hams.
3 cured sides.
1 barrel of apples.
1 cart load of pumpkins.
3 loads of wood, corded.
1 sheep.
2 nice quilted covernances.
1 new chapeau with lace.
1 pair of breeches and paste buckles.
A two year old heifer.

Such were the sturdy gifts made to their
minister by the forefathers of my parish-
ioners. But time and people and tastes
have changed. Then all the congregation
were farmers, and gave of such as they
produced. But now there are not three
farmers in my parish. The village has
become a large town, and pianos have ta-
ken the place of the spinning wheel. With
the change of times, unfortunately, there
has been no change in the *modus* of paying
the minister's salary. It is now half money,
and the other half in presents! But, alas!
there is a change in the character of the
presents. But a list of a few will be more el-

quent than words. I take it from a cat-
alogue that I made out for the purpose of
having them disposed of at auction, to be
converted into money; but very little came
from them to clothe and feed me and mine
withal, as you may judge when you read
the receipts for three months.

1 bouquet holder, flagree.
1 Album for daughter Jane.
1 Daguerreotype of widow L.'s late
husband.
1 Turkish pipe.
2 ornamental gilt pasteboard baskets.
1 shell box.
A ring for Betty.
A port-folio.
1 Annual, gilt.
1 snuff-box, with Napoleon's picture.
1 patent candle extinguisher.
1 copy of Shakespeare, 5 vols.
1 bottle of cologne for wife.
3 jumping ropes for the three girls.
A stuffed rabbit for a pin-cushion.

Such, sir, is part of the catalogue of my
parochial gifts. Such vanities as these are
supposed to eke out the difference between
\$600 and \$1,000. You can judge how
far they will be likely to go towards adding
to the comforts of the table, clothing, or
welfare of the minister. For absolute
want of money I had to dispose of a per-
fect toy case of these *bijouterie* at auction;
and I realized seventeen dollars for what
represented two hundred.

I hope, sir, that if parishioners are to
pay their ministers, they will do it to the
full in money. The plan of presents in
these garish days is an iniquitous one.—
The giver cases her or his conscience by
the present of an annual, or a doll to the
baby, and the live baby starves for bread
and butter. If any man ought to have
his mind at ease touching money, it is the
minister of God.

Your friend,
A VICTIM TO PRESENTS.

Queries.

It is customary with our Southern Bap-
tist brethren, to propound queries on dif-
ficult theological and ecclesiastical points to
the editors of the Baptist papers within
their bounds, as competent Rabbi to ex-
pound—solve—decide them. A corres-
pondent of the "Biblical Recorder," sends
the following:

"What shall a church do with a negro,
who has lain in jail as a runaway until he is
sold for his prison charges, and no facts
can be gathered where he is from, or who
his master was; should a church receive
him as a member, say in some twelve
months from the time he is out of jail, al-
though he should profess to have obtained
a hope since that time?"

To which Bro. Meredith, the editor, re-
plies as follows:

"We can see no reason why a person,
under the circumstances stated, should not
be admitted to church membership."
If we should not give offence, we most
respectfully beg leave to submit the same
query, in an unconditional form, to our con-
temporary, sincerely hoping, as he is skill-
ed in the solution of "hard questions," he
will favor us with an answer:

Should a Baptist church receive a slave
into its fellowship,

Christian Secretary.

HARTFORD, FRIDAY, DEC. 21, 1849.

Affairs at Washington.

The third week has dawned upon the "assembled wisdom of the nation," and as yet there is but a faint prospect of an organization. The members have balloted some fifty times for a Speaker, and about the same number of candidates have been voted for. Messrs. Winthrop and Cobb, the original candidates of the two leading parties, both withdrew their names from the contest after a week's unsuccessful balloting. On Monday of the present week, Mr. Winthrop was again the candidate of the Whigs, he having received 77 votes; and Linn Boyd, of Kentucky, was the Democratic candidate. He received 87 votes. Thus matters stood last evening, (Monday,) and the probability of the election of a Speaker is just as uncertain now as it was one week ago. The free soil members refuse to vote for the candidate of either party, and since the withdrawal of Mr. Wilmot, they have voted for some other candidate holding similar views. The five South Carolina delegates, on the other hand, refuse to vote for any but an ultra pro-slavery man, who is willing to go the whole length of Calhoun's South Carolina abstracts.

During the past week disgraceful scenes have occurred on the floor of the House, which deserve the hearty condemnation of the people. A Mr. Brown, from Illinois, had been brought forward as a candidate, and there was an evident disposition on the part of his party to unite upon him. The last ballot that was taken while he was a candidate, Brown received 112 votes, including in the number the votes of several free soilers. Just at this juncture, when it was apparent that at the next ballot Brown would be elected Speaker, he was accused by a Southern member of having made certain pledges to the free soilers in regard to the appointment of committees. Brown promptly acknowledged the fact, and drew from his pocket the correspondence that had passed between them. A scene of uproar and confusion immediately followed, in which threats of a dissolution of the Union were bandied about by the Southern members, in the midst of which Brown withdrew his name as a candidate.

The next day the House met without any candidates for the Speakership. A. G. Brown, of Mississippi, introduced a resolution declaring that Howell Cobb shall be the Speaker of the thirty-first Congress. A discussion arose upon the introduction of this resolution, which took a wide range before it was closed. Mr. Meade, of Virginia, having made some remarks, he was replied to by Mr. Duer, of New York; in the course of his remarks, he charged Mr. Meade with being a disunionist. Mr. M. interrupted him with, "If the gentleman charges me with being a disunionist, it is false."

Mr. Duer, you are a liar. Meade sprang from his seat and rushed towards Duer. They were not more than four feet apart, when the members rushed in between them and thus prevented the fight. Meade beckoned to Duer to follow him into the rotunda. Cries of "order," "order," followed, and after a most disgraceful scene of confusion, order was at length restored, when Duer begged pardon for his conduct, and concluded his speech.

During this debate many of the Southern members manifested a riotous disposition, and when one of their number spoke, the rest would cheer him, especially if he occasionally threatened a dissolution of the Union. Such threats were frequently made during the debate. It was insisted on by the Southern disunionists that whenever the Wilmot Proviso was passed, or slavery in the District of Columbia abolished, the Union was dissolved. They made their boast that the South was firm and united on this point. These threats were replied to by members from the North, who declared that they should remain firm and immovable as a rock. The contest is yet to come.

That the Southern delegates have worked themselves up to something like a desire to dissolve the Union, might be inferred from their remarks, but that they would carry out their threats in case the Wilmot Proviso is adopted, is altogether another affair. This whole hue and cry about Dissolution, like that of Nullification, may be traced to the influence and management of one man.—Mr. Calhoun is a disappointed, broken-down politician, and ever since his humiliation by General Jackson, in the days of nullification, he undoubtedly has been anxious for a dissolution of the Union; for from that time he saw that his hopes for the Presidency were blasted, and he then turned himself to the subject of becoming President of a Southern confederacy. The agitation of the slavery question was seized upon as the proper instrument for accomplishing his design; and he has been engaged in stirring up sedition from this muddy pool ever since. A Southern Convention was held last summer, which, like the Hartford Convention, was held in secret; and, like that Convention, it should receive the brand of infamy by every honorable man. An address was issued by this Southern Convention, and every prominent man who did not subscribe to its sentiments was to be proscribed. Cobb, of Georgia, was one who refused to sign the address, and the consequence is, that enough Southern votes are withheld to prevent his election as Speaker.

The issue that has commenced on the election of a Speaker will be continued through the session. A Speaker will be elected, we think, on a sectional issue; the Whigs and Democrats uniting on a man from their section of the Union. In such a case, the North has the power to elect their man; but it depends upon those members from the North who are ever the willing tools of the South to say who shall be elected. As regards this threatened dissolution of the Union, our nerves are not shaken by it. It is an old scare-crow which from time to time, has been hung up to frighten the sensitive members from the North; but it has pretty much ceased to create alarm.

Suppose for a moment that the Union was actually dissolved, (which by the way is not so easy a matter as some seem to suppose, for a majority of each State that wishes to withdraw must first be obtained, and the thing must be ratified in convention, or by the legislature of each State;) but suppose all this was done, and that Mason and Dixon's line, from the Atlantic to the Pacific were to separate the Black from the White republic. What would be the consequence? An army of a million would be necessary to be posted along this line in order to prevent the slaves from running over on

to free soil; and this army must be supported by the Southern republic, for the North would have no interest in the matter. The profits of all the slave labor at the South would hardly support such an army as this.

The Union as at present constituted, is mutual, and the States are bound to protect each other.—Should an insurrection occur among the blacks, in which the whites were likely to be overpowered, the North is bound to assist them, and volunteers by thousands would be found rushing to their assistance. The slaves know this, and they are held in subjection in consequence of it. Let the North and South separate, and we should in all probability witness the scenes of St. Domingo enacted over again in our own country. But there is no danger of a dissolution. The slaveholders comprise but a small minority of the free white citizens of the South, and very many of these are in favor of gradual emancipation. There is not a slave State in the Union, with the exception of South Carolina, whose constituency would support their delegation to Congress in a dissolution of the Union. Limits will be prescribed to the area of slavery, but the Union will be preserved.

Unitarians.

The number of Unitarian churches in the United States, is estimated by the Unitarian Congregational Manual for 1850, at 245; of this number 165, (more than one half of the whole) are in Massachusetts. It must be borne in mind that the heresy of Unitarianism in Massachusetts had its origin in certain "fundamental errors" that originated in the orthodox Congregational churches; which, when they were fully matured, manifested themselves under the distinctive form of Unitarianism. A and picture of the effects of these "fundamental errors" in the old orthodox churches in Massachusetts, may be seen in many of the towns and villages of that State, in the shape of a small meeting house located in sight, perhaps, of the large ancient edifice; which, on enquiry, the traveller will find was the original orthodox church, but the Unitarians having gained the ascendancy, and supplied the pulpit with a Unitarian preacher, the minority, constituting the evangelical portion of the church, were compelled to give up their interest in the old church, and build a small one on the other side of the way where they might worship God after the dictates of their own conscience.

Little "fundamental errors," in which many of the teachers in Israel could discover nothing alarming, were the direct cause of these painful divisions. They nursed these errors in the bosom of the church till they had become fully ripe, and then the divisions occurred. We are not prepared to say that the errors pronounced by an association of Congregationalist ministers in this city, to be "dangerous," are the very errors on which Massachusetts Congregationalists split some forty years ago, but we fear there is danger of a similar result in Connecticut, if the decision of the Association alluded to is a fair criterion of the orthodoxy of Congregationalists in the State. That there are a large number of churches and ministers in that denomination who have no sympathy with that decision, we are all aware. We could from recollection alone, mention the names of many talented ministers who sincerely regret the action of that Association, but whether these constitute a majority in the State, we are not able to say. Should the question come before the next general Convention of Connecticut, and be disposed of by that body as it was by the Hartford Central Association, we should seriously fear that the scenes of Massachusetts would be re-enacted in Connecticut, but for the present, we hope for the best.

The Two Karens.

The Macedonian for January, 1850, contains an extract from a letter by Mr. Beecher, dated Aug. 10, which states that there are now three hundred baptized Pwos, and not less than two hundred waiting for baptism, who will need the watchful care of one well acquainted with their own language. The Sgau Karens say that the Pwos are equally, if not more numerous than their own tribe, and that they have for years been anxious to hear the religion of Jesus explained in their own language, that they might understand it definitely; asserting at the same time that they thought many of their number would become disciples as soon as they could learn how. The Sgau language is not sufficiently understood by the Pwos to enable them fully to comprehend the Christian faith.

The Jesuits have long been making strenuous efforts to gain these people to their faith; but have only succeeded with a few. The Sgaus say there is only one thing that prevented the Pwos from going over to the Jesuits in great numbers, and this was that they should soon have a teacher whom they could regard as their own, and who would give them all his attention. When the news reached the Pwos last April that their long expected teacher had arrived, a delegation of their first assistants, and more promising young men, came a journey of fifteen days to satisfy themselves of the fact. On their arrival they said: "We have seen our teacher and rejoiced greatly; how greatly we cannot tell. When our people see our teacher, and hear him preach in their own language, then multitudes will become disciples." They returned spreading the joyful tidings far and wide through the jungles.

It will be recollected by most of our readers that the Rev. Mr. Bullard converted missionary labors with the Pwo Karens several years ago, and that he fell a victim to the climate just as he had acquired enough of their language to begin to be useful.

Salary of a Baptist Minister.

The New York Recorder learns from "various sources" that the Baptist Church in San Francisco have assumed the responsibility of the support of Rev. O. C. Wheeler, and that his salary is fixed at ten thousand dollars per annum, which is paid in monthly installments.

The first impression on reading this, is that the salary is enormously high, but when we take into consideration that labor, rents, &c., are ten or fifteen times higher in San Francisco than they are in the Atlantic States, it will be seen that the salary of Mr. Wheeler only bears a fair proportion to the price of other things.

From the same paper we learn that a Baptist Church has been organized in Sacramento City, consisting of fifteen members. A committee has been appointed to select a site for a meeting house; meanwhile they will worship at the usual place, "the large tree near Mr. Watson's store," and Rev. Messrs. John Cook and Aaron Haynes are invited to preach as they have opportunity.

The Paradise Lost.

Sometime since the writer sketched a simple statement of things, which endear this noble poem and its author, to the American reader. Nor can he now, in the least recede from that view; nor did it seem incongruous, that the author of a late wide-spread production in borrowing an extract, designated him, "our great poet." Milton was indeed the poet of Christianity and of science; but Christianity like sunlight, belongs to the universe; and science, as such, recognizes no age or country. But further, The English revolution in which, Milton in common with Hampden and Cromwell, bore a distinguished part, was the great and decisive step, the harbinger of modern liberty; the combatants and their descendants passed the ocean, and the American revolution on a new field, was but another campaign of the same arduous struggle. When we compare its success, its stupendous influence on mankind, its self-denial, and definiteness of purpose, with the wild struggles that have since convulsed the world, still more do those early pioneers of freedom, shine out, as stars of the first magnitude. The name of Milton thus excites national feelings of admiration and esteem, not merely for the poet, but for the strenuous defender of civil and religious liberty.

Our highest expectations are not disappointed, therefore, to find this noble poem of the English language, the embodiment of a high and manly tone of feeling, the utmost freedom and power of thought, truthful delineations combined with the most sublime conceptions. Let us briefly consider how these excellencies may be rendered useful to the general reader.

There is in the first place, no object so insignificant or so trivial, as not to excite in a suggestive state of mind, "thoughts," even "that lie too deep for tears." All nature is full of scenes creative of some striking moral, or emblem.

In the words of the poet, "The meaneft flower of the vale, The simplest note that swells the gale, The common sun, the air, the skies, To him are opening Paradise."

We talk about studying the great masters, when there is not a sentence in existence, whose "lighted words," dwelt upon by a fruitful imagination, may not excite the most interesting and soul-stirring emotions. But if such advantage may flow from simple objects and common-place literature, how much more from the numbers of Milton, the highest fountains of genius and inspiration!

Tourists journey far and long to enjoy the native wildness of the western wilderness, the vastness of the interminable prairie, the majesty of the great lakes, or the grandeur of Niagara; the Atlantic is crossed to contemplate the pleasant and delightful Tale of Arno, and other Italian scenes. But believe it, such to the mind's eye of the reader, to a cultivated and vivid imagination, is the varied and sublime imagery of the Paradise Lost.

The peculiar circumstances under which the poem was written, merit attention; and the description by Macaulay constitutes one of the finest passages of English prose.—"If ever dependency and servitude could be excused in any man, it might have been excused in Milton. . . . His temper was serious, perhaps stern; but it was a temper which no sufferings could render sullen or fretful; it was singularly equable. Such as it was when on the eve of great events he returned from his travels, in the prime of health and manly beauty, loaded with literary distinctions, and glowing with patriotic hopes; such it continued to be, when after having experienced every calamity which is incident to our nature, old, poor, sightless, and disgraced, he retired to his humble dwelling."

Once it was, that though he wrote the Paradise Lost at a time of life when images of love and tenderness, are in general, beginning to fade, he adorned it with all that is most lovely and delightful in the physical, and in the moral world. Neither Theocritus nor Ariosto had a finer or more beautiful sense of the pleasantness of external objects, or loved better to luxuriate amidst sunbeams and flowers, the songs of nightingales, the juice of summer fruits, and the coolness of shady fountains. His poetry reminds us of the miracles of Alpine scenery. Nooks and dells, beautiful as fairy-land, are embosomed in its most rugged and gigantic elevations. The roses and myrtles bloom unchilled on the verge of the avalanche."

VOICE.

Popish Mummies.

Four large bells were baptized at Cincinnati a short time since, by the Roman Catholic bishop. We are not informed by the bishop whether this ceremony is to produce baptismal regeneration in the bells or not.

The Jesuits have been fully restored in the kingdom of Naples.

The Rev. Dr. Forbes, late rector of St. Luke's Protestant Episcopal church, New York, was received into the Roman church last Sabbath week, and went through the ceremony of forswearing, or abjuration, in the presence of the congregation of St. Vincent de Paul, in Canal street. Mr. Preston, formerly an assistant of the Rev. Dr. Seabury, apostatized at the same time.

The Freeman's Journal, Bishop Hughes' organ, is out in favor of priestly rule, and attempts to show that the priests are eminently qualified for civil rulers. How would the hardy sons of New England like to be ruled by a set of foreign Catholic priests—men who know no other principle of government than that of keeping their subjects in profound ignorance, and ruling them by the rod of terror? We fancy it would require an Inquisition in every town in New England, with half a dozen regiments of Swiss Guards attached to each, in order to keep the sons of the Puritans in subjection.

An instance of Protestant Episcopal confession has just come to light through the Watchman and Observer. A correspondent of that paper, speaking on the authority of an eminent layman and presbyter of the Episcopal church, says that Dr. Forbes, of New York, recently gave over to the Popish church, "was Bishop Ives' successor in the rectorship of St. Luke's," and was reported to be Bishop Ives as a Father Confessor, once a year. Bishop Ives is exerting all the powers and responsibilities of his office as Bishop of the diocese of North Carolina, to introduce the penance of confession and numerous other popish mummies into his diocese. It is not probable that he will go over to the Catholic church as long as he can render that church a better service by remaining where he is.

The Rev. Mr. Southard, late of the Calvary church, New York, has become pastor of a new parish in Newark, N. J. The new building, now in process of erection, is to be called "The House

of Prayer." This House of Prayer is to be opened for morning and evening service daily, and "it is trusted that its doors may never be locked, but that at all times, as well as at 'The Hours,' it will be open, so that the faithful pilgrim can enter in, and in private commune with God before his altar." All of which, we suppose, is regarded as a decided improvement upon the rule laid down by our Saviour—"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret," &c.

Controversy on Baptism.

A reply to Mr. Noel's work on "Christian Baptism," is announced as shortly to be published in London. It is to be entitled "Scripture Baptism," and is the production of the Rev. Henry J. Gamble, of Hanover Chapel, Peckham. Mr. Noel is also about to bring out a new volume on the mode of baptism, and this in all probability will call out a reply. Well, the more the question is agitated, the better for the party holding the truth, for the truth will be sure to be the gainer by it. In discussions on the baptismal question, so far as we have been acquainted with them, the Baptists have had a decided advantage over their opponents.

This question is almost a constant theme of discussion in the Baptist and Pedobaptist papers in the Southern States. The consequence has been that hundreds, and probably thousands of Pedobaptists, including among the number many intelligent ministers of the gospel, have given up their former sentiments and united with the Baptists.

The Baptists are frequently charged with making too much of this question—saying too much about it in their pulpits, &c., but we are fully of the opinion that they say less about it, and make less of it than their Pedobaptist neighbors. As a denomination, the Baptists would willingly leave the Bible to speak for itself on baptism; but while the advocates of infant baptism (sprinkling is the proper word) are zealous in spreading their sentiments, the Baptists feel compelled by a sense of duty to defend the truth. In regard to the discussion that has just commenced in England, and which it is hoped will be the means of opening the eyes of thousands, it was commenced, it is true, by a Baptist; but he has but just left the ranks of the Pedobaptists, and it is not strange that he should feel anxious to express his opinions publicly on the question. Truth will prevail in the end, and we are willing this subject should be thoroughly sifted by every theologian in Christendom, in order that the truth may be fairly brought to light.

A Word to the Churches.

The Board of the Convention are happy to say to the churches, that God is graciously smiling upon the labors of the missionaries and ministers in their employ; yet, while we are cheered with pleasing tokens of success, we are troubled with what has been termed a *gue-ness in the chest*. Our treasury is empty. Hence, though by our written orders we can call funds from it to meet our engagements, we are but in the predicament of the would-be magician who could "call spirits from the vasty deep." The question is, (and we are non-plussed by it,) "Will they come when you call them?" We respectfully appeal to the churches for relief from this embarrassment. Unless the treasury can be put into a better condition for responding, the condition of the Board can scarcely fail to be deplorable.

In the growing village of Rockville, the foundation is now laid for a Baptist house of worship—the building is under contract, and will be completed (God helping) early in the Spring. In Humphreysville, the blessing of the Master at Dr. Denison's labors; several have been recently baptized, others are waiting, and others still are inquiring the way of life. In various sections of the State, new and interesting fields are opening, and calling for the services of our missionaries—several feeble churches are asking aid to sustain the ministry among them—and yet we have no money.

It is presumed that the churches are generally informed of their respective proportions of the amount voted by the Convention for Domestic Missions this year, and it is earnestly desired that the funds shall be forwarded as soon as consistent, to the Treasurer, Warham Griwold, Esq., Hartford. Will the pastors be so kind as to see to this?

In behalf of the Board,

E. CUSHMAN, Secretary.

Comparative Statement of Receipts.

The first column of figures in the following table, gives the amounts of donations and legacies paid into the treasury of the Union, during the first eight months of the present financial year, and the second column the sums received from the same States, &c. in the year ending March 31, 1849.

Maine,	\$2,048 92	\$6,052 26
New Hampshire,	654 83	2,210 50
Vermont,	1,060 62	1,964 73
Massachusetts,	10,065 63	23,483 47
Rhode Island,	818 36	6,444 68
Connecticut,	2,851 54	5,630 74
New York,	6,842 66	24,767 13
New Jersey,	1,461 24	3,329 83
Pennsylvania,	3,335 71	4,866 56
Delaware,	300 13	200 00
Ohio,	2,222 29	6,635 85
Indiana,	389 04	39 018
Illinois,	795 73	936 18
Michigan,	349 63	904 42
Iowa,	31 85	43 93
Canada,	419 54	378 66
Missionary Stations,	463 78	524 00
Miscellaneous,	136 00	441 01
Total,	\$36,603 00	\$82,992 99

This comparison tells its own story, and makes its own appeal. The receipts of the eight months of the present financial year, have fallen about four thousand five hundred dollars below those of the corresponding months of last year, and the expenditures have increased. The falling off is chiefly to be attributed to the very large sum contributed in March, to the prevalence of the cholera, and to the want of the usual number of agents.—The increase is a natural result of the growth of the missions.

But while it is easy to account for the unfavorable aspect of the comparative view here given, the friends of the missions cannot attach too much importance to the necessity of immediate and vigorous efforts in behalf of the treasury. The ordinary contributions of the four months commencing with December, must be fifty-five thousand dollars to meet the expenditures of the year, and to authorize the reinforcement absolutely needed in the year ensuing.—*Macedonian*.

First Baptist Church, New Haven.

We learn from New Haven, that the First Baptist Church in that city, are making extensive repairs on their house of worship. The interior is to be entirely remodeled and renewed. The pulpit is to be placed at the further end of the audience room, instead of the entrance, where it has always stood. The floor, which rises from the entrance, is to be leveled, and the galleries lowered. There are to be three aisles; one in the center, and one next to each wall. The construction of the slips is to be improved, and the seats uniformly cushioned. In the recess over the vestibule, and in the rear of the singers gallery, is to be placed a new and valuable organ—the liberal gift of one of the members of the church.

The edifice, is situated on an excellent location—the house was repaired and beautified a few years since, and when the interior is improved in the neat and tasteful style proposed, it will add much to the pleasantness and attractiveness of the sanctuary, and also to the comfort and convenience of the increasing congregation. The expense, not including the organ, will somewhat exceed three thousand dollars.

The repairs were commenced on Monday last, and will not be completed under four months. The congregation will meet for the present with the Second Baptist church, who have kindly invited them to do so.

The First Baptist church, and society in this city, voted on Monday evening last to purchase a new organ, at an expense not exceeding \$2,500. The funds are raised by subscription, and a committee was appointed to contract for the instrument.

Acknowledgement.

CHRISTIAN SECRETARY.—Dear Sir:—Will you permit me to acknowledge in your paper, the receipt of the following, per Bro. Wm. T. Biddle, to aid in completing a house of worship in the town of Muscatine, (formerly Bloomington) Iowa.

Friends in 2d Danbury church, \$28.75; do. in Steeple church, \$8.25; do. Bridgeport church, 6.75; do. Norwalk church, 6.50; do. Stamford church, 1.00; do. 2 churches in New Haven, 8.00; do. Meriden, 3.00; do. Deep River, 3.00; a Brother in Essex, 1.00; friends list, church, New London, 5.00; do. Lebanon church, 7.00; do. Brookfield church, 2.50; do. 1st Danbury church, 2.75; a Brother in Mansfield, 1.00. Total, \$85.50.

Permit me to express my gratitude to these dear friends for their timely assistance. It had come to this—that we must complete our little place of worship, or abandon the station; and give over to other hands, one of the best points in Iowa. We could not feel willing to desert the field. At no little sacrifice, I came East to solicit a few hundred dollars, of our brethren. Should any others in your State feel disposed to give for this object, they will please direct to Brother W. T. Biddle, or myself, at Hamilton, Mad. Co. N. Y., between this and the 1st of March, and may a kind Heaven abundantly reward your beneficence.

Yours Truly,

S. B. JOHNSON.

Postage.

Almost every paper we take up has something to say on the subject of postage; and all so far as we have noticed, are in favor of a still further reduction in the rates. By the Postmaster General's Report, which by some means found its way into the papers at the meeting of Congress, it appears that there will be a large balance in the treasury at the close of the fiscal year; showing that the former reduction is not only working well for the people, but also for the government, and that a still further reduction may be safely made. If the rate of postage on letters for any distance were fixed at two and a half cents, and a new coin issued of that denomination, it would give general satisfaction; even if an appropriation of a million a year should be required for a few years in order to sustain the Department. Let one million be taken from the nine millions appropriated annually for the navy, and expended in lessening the rates of postage, and a real benefit will have been conferred on the public.

As regards newspaper postage, we are utterly opposed to the old law of franking papers for a distance of thirty miles. Such a law bears unjustly on the hundreds of towns that are located more than thirty miles from any place where a newspaper is printed, and especially is this the case with religious newspapers. It is not often that more than one paper of a particular denomination is printed in the same State, while its circulation extends all over the State. Let the rates of postage on newspapers be fixed at twelve and a half or ten cents a year, and there will be no more complaints about postage.

Postmasters should be allowed a salary according to the amount of business transacted, and where the business is very limited the salary should be large enough to fully compensate for the trouble, if it takes the entire receipts of the office to pay it.

Foreign Affairs.

The steamer *Hibernia*, from Liverpool, Dec. 1st, arrived at New York on Tuesday of the present week. The only news of importance is that of a threatened rupture in Germany. The Austrian cabinet have made a formal protest against the convocation of a German Parliament at Erfurt, and threaten an armed intervention in case the Parliament is assembled. The Prussian government has replied that it will maintain its position, notwithstanding the threats of Austria.

FRANCE.—The *modus operandi* of modifying the constitution is still the increasing subject of discussion. It is now suggested to change the Legislative Assembly into a constituent body, by the addition of 150 members; and that this new body be invested with the power of electing the President, or of extending the term of his office to such a period as may avoid the necessity of a frequent appeal to universal suffrage.

RESIGNATION.—The Rev. H. R. Knapf has resigned the Pastoral charge of the Second Baptist Church in Groton.

The Rev. Dr. Bushnell is to deliver a lecture before the New England Society, at the Broadway Tabernacle, New York, on Friday evening of the present week. The Society will celebrate the landing of the Pilgrims by a public dinner at the Astor House, on Saturday.

Prayer for a Revival of Religion.

The first Monday in January has been set apart by many of the churches of the several evangelical denominations, as a day of fasting and prayer for the outpouring of the Holy Spirit and a revival of the work of grace in all our hearts. Some of the Associations have fixed upon other days, the last Friday in the year, or the first Friday of the new year. It would be well, on some accounts, to have these prayer meetings all held on the same day; but we hope they will be attended by all who believe in the efficacy of prayer, notwithstanding the slight difference in point of time in some of them. Powerful revivals of religion have often followed these meetings in former years. The necessity of a general revival at the present time, is universally acknowledged, and inasmuch as God has declared that he will be sought out by his children for such blessings, it is to be hoped that there will be a general observance of the day by all the churches, and that a general revival of pure and undefiled religion will follow in answer to prayer.

WASHINGTON TEMPERANCE SOCIETY.—The annual collection for the benefit of the Washington Temperance Society has been the present week. The object of this collection, as most of our citizens are aware, is for the benefit of the poor connected with the Society, and to defray ordinary expenses. There are objects of real charity which come within the scope of this Society's operations. The reformed inebriate needs help occasionally; and the children of deceased Washingtonians who have been left destitute by the former vices of their parents, are objects of charity that should be attended to. Mr. Royal Flint, an old pioneer in the temperance cause, is again appointed to make the collections. He collected five or six hundred dollars last year, all of which was faithfully appropriated to the cause for which it was given. We hope he will meet with better success this year.

THE BOSTON MURDER.—The Coroner's Jury, after a tedious and protracted examination into the cause of the death of Dr. Parkman, on Thursday evening, Dec. 13, came to the following decision:

"Suffolk, ss.—An Inquisition taken at the city of Boston, within the county of Suffolk, the thirteenth day of December, in the year of our Lord one thousand eight hundred and forty-nine, before James Pratt, Esq., one of the coroners for the county of Suffolk, the view of sundry parts of the body of the dead man, viz: a thorax, kidneys, pelvis, two thighs, left leg, and sundry bones, there lying dead, by the oaths of Osmyn Brewster, John L. Andrews, Pearl Martin, Thomas Restieux, Lewis Jones, and Harman Merrill, good and lawful men, who being charged and sworn to inquire for the Coroner, when, how, and by what means the said dead man came to his death, upon their oaths do say, that they all have been demonstrated to be the parts of one and the same person; that these parts of the human frame have been identified and proved to be the remains and parts of the dead body and limbs of Dr. George Parkman, late citizen of said Boston, aged about 60 years; that he came to his death by violence at said Boston, on the 23d day of November last, or between the hour of one and a half of the clock in the afternoon of that day; (about which time, he entered alive and in good health into the County of Middlesex, in said County of Suffolk, in which building the residue of said remains were afterwards discovered—that he was killed in said College building by a blow or blows, wound or wounds, inflicted upon him with some instrument or weapon to the jurors unknown, and by means not yet known to said jurors, and that said blow or blows, wound or wounds were inflicted upon him, and said means were used by the hands of said Dr. John W. Webster by whom he was killed."

The testimony in the case, which covered over eighty pages of foolscap paper, closely written, will not be made public. It will be placed at the disposal of the Grand Jury, but in all probability will be known only to them until the case is brought to a final trial.

SHURTLEFF COLLEGE, ILL.—A correspondent of the *Watchman of the Prairies* from Upper Alton, Nov. 14th, says:

"The college has 90 students; 70 have entered the Freshman class. Dr. Babcock gives encouragement that he may accept his appointment to the Presidency next spring. He has been authorized to act as agent during the winter, and will endeavor to ascertain whether eastern friends are disposed to aid in the endowment of the Presidency."

DEATH OF ELDER JOHN PECK.—This venerable and beloved father in Israel, departed this life in the city of New York on Saturday last, Dec. 15.—A suitable obituary notice will undoubtedly be prepared by some competent friend.

NEW PUBLICATIONS.

SACRED SCENES AND CHARACTERS. By J. T. Headley. With original designs by Darley.—New York: Baker & Scribner, 1850.

In his preface, Mr. Headley informs the reader that the same motives which induced him to write the "Sacred Mountains" has prompted these sketches, viz. to render more familiar some of the most interesting scenes described in the Bible. In the elaboration of these scenes the author has confined himself more strictly to what may be considered the sober realities in the case, than he has in some of his highly wrought military scenes in "Napoleon and his Marshalls." He has selected as the theme for his imagination, the most sublime and majestic passages in the Bible, and with the skillful hand of the painter, he has thrown a charm around them that cannot fail to please and instruct. The subjects selected are: "The Red Sea Passage;" "Eli;" "Ruth;" "The Hand Writing on the Wall;" "The Chariot of Fire;" "Abraham;" "The Power of Beauty, or Hadesah or Esther;" "Interview between the Living and the Dead, or Samuel and Saul;" "The Nameless Prophet;" "The Dream and its Fulfillment;" "The Star of Bethlehem;" "The Disciple that Jesus Loved;" "The Tomb of Christ." Eleven finely engraved, original illustrations, accompany the work, which is printed in the best style, on fine paper, and beautifully bound and gilt. As a gift book for the season, "Sacred Scenes and Characters" is one of the best in point of real merit, that has yet made its appearance.

For sale by E. Hunt, 6 Astor street.

MEMOIR OF SARAH B. JUDSON. By Emily C. Judson.

Mr. Colby has just issued a new edition of this interesting volume, with an addition of 59 pages of notes, by the author, which renders the work much more perfect than the previous editions, and throws a flood of light upon the manners and customs of the heathen by whom she is surrounded.

THE CHURCH MEMBER'S HAND-BOOK to the Doctrines and Practice of Baptism. By William Crowell. Boston: G. Dall and Lincoln. 1850. pp. 140.

We have never met with a book of this kind so full and complete as *Church Member's Hand-Book*, as this. Mr. Crowell is an able writer in the denomination, and a subject in the whole range of Christian

Poetry.

From the Tennessee Baptist.

Redemption!

Redemption! say what means the word?
An echo in response is heard—
"A robe prepared by mercy's hand
That justice must well understand!"

Redemption!

The link that binds the soul to heaven,
And hope's light to a world forgiven,
The song that fell from Jesus' tongue,
Sweeter than aught in heaven sung—
Redemption!

When justice claimed man's guilty soul,
And hopeless sighs began to roll,
Christ left Heaven's sainted throng
To sing on earth the blessed song—
Redemption!

From what?—that man might be forgiven,
And thro' his merit enter Heaven—
He came, and breathed the sweetest word
That ever saint or sinner heard—
Redemption!

The God whose hand outspread the sky,
Left Heaven, for guilty men to die,
To wash him from a guilt like his,
That he might sing the song of his—
Redemption!

But see, ungrateful man—Oh, shame!
Scolding the pure and holy name,
O' Him who loved such perfect love,
He left his shining courts above,
For man's redemption.

Mock'd by the creatures of his hand—
Despite'd he wandered o'er the land—
Few friends, nor home on earth he had,
Nor pillow'd place to rest his head—
For man's redemption.

Tho' scorn'd by man while years past on,
His voice was heard in mercy's tone.
The Lord, when Him they crucified,
Gently bow'd his head, and died,
For man's redemption.

As meekly yielding up his breath,
He pass'd away in silent death;
But still like perfume on the air,
His voice as sweetly lingered there—
Redemption!

And low, upon that day of gloom,
They laid him in the silent tomb;
But death refused to bind him there—
A voice in triumph shook the air—
Redemption!

A world in wonder stood around,
To hear on earth again the sound,
They thought that death had hushed forever;
But still the song, more sweet than ever,
They hear—Redemption!

Heaven stoop'd to clasp Him in her arms,
As upward with redoubled charms
He bore on high the rapturous song,
Never heard by Heaven's sainted throng—
Redemption!

Methinks that never bliss in Heaven
Was perfected, till that blessed even,
When Christ, from earth on wings of love,
Return'd and sang the song above—
Redemption!

'Till all the saints the raptures caught,
And with an universal shout,
Proclaim'd the song, thro' space unbound,
And every star threw back the sound—
Redemption!

And every hill, and every dale,
Was gladdened by the passing gale,
On which the blessed word was thrown,
More sweet than ever music's tone—
Redemption!

Song of immortal harps—more dear
Than all the world can offer here—
All else is but an idle dream,
Be this my everlasting theme—
Redemption!

Religious & Moral.

The Angel of the Leaves.

BY MISS HANNAH F. GOULD.

"Alas! alas!" said the sorrowing tree,
"My beautiful robe is gone, it has been
torn from me! Its faded pieces whirl up
on the wind; they rustle beneath the squirrel's
foot as he searches for his nut; they float
upon the passing stream and on the quivering
lake. Woe is me! for my dear, green
vesture is gone. It was the gift of the
angel of leaves! I have lost it, and
my glory has vanished: my beauty has
disappeared; my summer honors have
passed away. My bright and comely garment,
alas! it is rent into a thousand parts. Who
will weave me such another? Piece by
piece has it been stripped from me. Scarcely
did I sigh for the loss of one, ere another
wandered off on the air. The sweet
sound of music cheers me no more. The
birds that sang in my bosom were dismayed
at my desolation—they have flown away
with their songs."

"I stood in my pride. The sun brightened
my robe with his smile; the zephyrs
breathed softly through its glossy folds;
the clouds strewn pearls among them—
My shadow was wide upon the earth; my
arms spread far on the gentle air; my head
was lifted high, and my forehead was fair
to the heavens. But now, how changed!
Sadness is upon me; my head is shorn;
my arms are stripped; I cannot throw a
shadow on the ground. Beauty has departed;
gladness is gone out of my bosom. The
blood has retired from my heart and
sunk into the earth. I am thirsty. I am
cold. My naked limbs shiver in the chilly
air; the keen blast comes pitiless among
them. The winter is coming. I am desolate.
Sorrow is my portion; mourning
must wear me away. How now shall I
account to the Angel who clothed me, for
the loss of this beautiful gift?"

The angel had been listening. In soothing
accents he answered the lamentation.
"My beloved Tree," said he, "be comforted!
I am by thee still, though every
leaf has forsaken thee. The voice of glad-

ness is hushed among thy boughs; but let
my whisper console thee. Thy sorrow is
but for a season. Trust in me. Keep my
promise in thy heart. Be patient and full
of hope. Let the words I leave with thee
abide and cheer thee through the winter.
Then will I return and clothe thee anew.
"The storm will drive rudely over thee;
the snow will drift among thy naked limbs.
But these will be light and passing afflictions.
The ice will weigh heavily on thy
helpless arms; but it shall soon dissolve
to tears. It shall pass into the ground,
and be drunken into thy roots. Then will
it creep up in secret, beneath thy bark,
and spread into the branches it has oppressed,
and help to adorn them. I shall be
here to see it!"

"Thy blood has now retired for safety.
The frost would chill and destroy it. It
has gone into my mother's bosom, for her
to keep it warm. Earth never robs her
offspring. She is a careful parent: she
knows the wants of all her children, and
forgets not to provide for the least of them.
The sap that has for a while gone down,
will make thy roots strike deeper, and
spread wider; and, renewed and strengthened,
it shall return to nourish thy heart.
Then, if thou shalt have remembered and
trusted in thy promise, I will fulfil it. Buds
shall shoot forth on every bough. I will
unfold another robe for thee. I will color
and fit it in every part. It shall be a comely
raiment. Thou shalt forget thy present
sorrow. Sadness shall be swallowed up
of joy. Now, my beloved Tree, fare thee
well for a season!"

The Angel was gone. The cold, muttering
winter drew near, the wild blast
whistled for the storm. The storm came,
and howled around the tree. But the word
of the angel was hidden in her heart, it
soothed her amid the threatenings of the
tempest. The ice cakes rattled on her
limbs, and loaded and weighed them down.
"My slender branches," said she, "let
not this burden overcome you! Break not
beneath this heavy affliction—break not!
but bend, till you can spring back to your
places. Let not a twig of you be lost!
—Hope must prop you up for a while, and
the angel will reward your patience. You
will wave in a softer air. Grace shall be
again in your motion, and a renewed beauty
hang around you."

The scowling face of Winter began to
lose its features. The raging storm grew
faint, and breathed its last. The restless
clouds fretted themselves to fragments;
these scattered on the sky and were brushed
away. The sun threw down a bundle
of golden arrows, that fell upon the Tree.
The ice cakes glittered as they came—
Every one was shattered by a shaft, and
unlocked itself upon the limb. They melted,
and were gone.

Spring had come to reign. Her blessed
ministers were abroad in the earth. They
hovered in the air. They blended their
beautiful tints, and cast a new created glory
on the face of the blue heavens.

The Tree was rewarded for her trust.
The Angel was true to the object of his
love. He returned—he bestowed on her
another robe. It was bright, glossy and
unsullied. The dust of summer had never
fit upon it; the scorching heat had not faded
it; the moth had not profaned it—
The tree stood again in loveliness; she
was dressed in more than former beauty.
She was very fair. Joy smiled around on
every side. The birds flew back to her
bosom and sung among her branches their
hymns to the Angel of the Leaves.

Address of the California Convention.

We publish below the able Address of
the late Convention in California, assembled
to form a Constitution for that growing
Territory. The ground which it takes
on the subject of slavery; education, etc.,
commends itself to the warm approbation
of every enlightened citizen.

To the people of California.—The undersigned,
delegates to a Convention authorized
to form a Constitution for the State of
California, having to the best of their ability
discharged the high trust committed to them,
respectfully submit the accompanying
plan of government for your approval.
Acknowledging the great fundamental principles,
that all political power is inherent in the
people, and that government is instituted
for the protection, security and benefit
of the people, the Constitution presented
for your consideration is intended only to
give organic powers to the several departments
of the proposed government as shall be
necessary for its efficient administration;
and while it is believed no power has
been given, which is not thus essentially
necessary, the convention deems individual
rights as well as public liberty are amply
secured by the people still retaining not only
the great conservative power of free
choice and election of all officers, agents
and representatives, but the inalienable
right to alter or reform their government,
whenever the public good may require it.

Although born in different climes, coming
from different States, imbued with local
feelings, and educated perhaps with
predilections for peculiar institutions, laws
and customs, the delegates assembled in
convention, as Californians, and carried on
their deliberations in a spirit of amity, compromise
and mutual concession for the public weal.

It cannot be denied, that a difference of
opinion was entertained in the Convention,
as to the policy and expediency of several
measures embodied in the Constitution; but
looking to the great interests of the State
of California, the peace, happiness and
prosperity of the whole people,—individual
opinions were freely surrendered to the
will of the majority, and with one voice we
respectfully but earnestly recommend to
our fellow citizens the adoption of the

Constitution which we have the honor to
submit.

In establishing a boundary for the States,
the Convention conformed as near as was
deemed practicable and expedient, to great
natural landmarks, so as to bring into a
union, all those who would be included by
mutual interest, mutual wants and mutual
dependence. No portion of territory is
included, the inhabitants of which were not
or might not have been legitimately
represented in the Convention, under the
authority by which it was convened; and
in unanimously resolving to exclude Slavery
from the State of California, the great principle
has been maintained, that to the people
of each State and Territory alone, belongs
the right to establish such municipal regulations,
and to decide such questions, as affect
their own peace, prosperity and happiness.

A free people, in the enjoyment of an
elective government, capable of securing their
civil, religious and political rights, may
rest assured these inestimable privileges
can never be wrested from them, so long
as they keep a watchful eye on the operations
of their government, and hold to strict
accountability, those to whom power is
delegated. No people were ever yet
enslaved, who knew and dared maintain the
co-relative rights and obligations of free
and independent citizens. A knowledge
of the laws—their moral force and efficacy,
thus becomes an essential element of
freedom, and makes public education of
primary importance.

In this view, the constitution of California
provides for and guarantees in the most
ample manner, the establishment of Common
Schools, Seminaries and Colleges, so as
to extend the blessings of education
throughout the land, and secure its advantages
to the present and future generations.
Under the peculiar circumstances in which
California becomes a State—with an unexampled
increase of a population, coming from
every part of the world, speaking various
languages, and imbued with different
feelings and prejudices, no form of government,
no system of laws, can be expected to
meet with immediate and unanimous assent.

It is to be remembered moreover, that a
considerable portion of our fellow citizens
are natives of Old Spain, Californians, and
those who have voluntarily relinquished
the rights of Mexicans to enjoy those of
American citizens. Long accustomed to a
different form of government, regarding
the rights of person and property as interwoven
with ancient usages and time honored
customs, they may not at once see the
advantage of the proposed new government
or yield approval of new laws, however
salutary their provisions or conducive to the
general welfare.

But it is confidently believed, when the
government as now proposed shall have
gone into successful operation, when each
department thereof shall move on harmoniously
in its appropriate and respective
sphere, when laws based on the eternal
principles of equity and justice, shall be
established, when every citizen of California
shall find himself secure in life, liberty,
and property—all will unite in the cordial
support of institutions, which are not only
the pride and boast of every true hearted
citizen in the Union, but have gone forth a
guiding light to every people, groping
through the gloom of religious superstition
or political fanaticism.

Institutions, which even now, while all
Europe is agitated with the convulsive
efforts of nations battling for liberty, have
become the mark and model of government
for every people who would hold themselves
free, sovereign and independent.

With this brief exposition of the views
and opinions of the Convention, the undersigned
submit the Constitution and plan of
government for your approval. They
earnestly recommend it to your calm and
deliberate consideration, and especially do
they most respectfully urge on every voter
to attend the polls.

The putting into operation of a government,
which shall establish justice, ensure
domestic tranquility, promote the general
welfare and secure blessings of civil, religious
and political liberty, should be an object
of the deepest solicitude to every true
hearted citizen, and the consummation
of his dearest wishes. The price of liberty
is eternal vigilance, and thus it is not only
the privilege but the duty of every voter to
vote his sentiments. No freeman of this
land who values his birthright, and would
transmit unimpaired to his children an
inheritance so rich in honor and in glory,
will refuse to give one day for the service
of his country.

Let every qualified voter go early to the
polls, and give his free vote at the election
appointed to be held on Tuesday, the 13th
day of November next, not only that a full
and fair expression of public voice may be
had, for or against a Constitution intended
to secure the peace, happiness and prosperity
of the whole people, but that their
numerical and political strength may be
made manifest, and the world see by what
majority of freemen, California, the bright
star of the west, claims a place in the
diadem of that glorious Republic, formed
by the union of thirty one sovereign States.
[Signed by the members of the Convention.]

An Incident.

A few evenings since I was pursuing, in
my usual mood, my solitary walk from the
prayer-meeting to my lodgings. The moon
was rising majestically through the
heavens, proclaiming, in a voice understood
in every speech and language, the glory and
praise of the Father of lights. Suddenly,
my musings were interrupted by the tones
of a youthful, familiar voice near at hand:
"Good evening, Mr. T."

pupil. He was standing looking intently
upwards, as though admiring the wonderful
display of wisdom and power presented in
the starry fields above.

"Good evening, John. What are you
doing there?"

"Flying my kite," was the prompt reply.

"Flying your kite?" I repeated, at the
same time straining my gaze in the direction
toward which his attention was turned.
"Why, I can see it."

"O, neither can I see it," replied John,
"but it is there, for here is the string."—
And he placed in my hand the end of the
attached to the invisible aeronaut.

A few words further, and I went on my
way; but John and his kite furnished me a
theme for reverie. Here thought I, is a fine
exemplification of the nature and power of
faith. Occupied by day with his tasks, the
youth had gone forth alone at evening to
enjoy his favorite recreation. True, the
light was not sufficient to reveal to him the
form of his kite, as it floated away towards
the stars; but the string was in his hand,
to him the sufficient "evidence of things
not seen." He believed that it sailed gracefully
in the evening breeze; and his satisfaction
was as perfect as though the strong light of
day revealed it to his vision.

In the dim twilight of time, the objects
of the Christian's hope and sources of his
joy are invisible. His vision, graduated
only to the measures of earth, pierces not
those depths where exist, in eternal reality,
the scenes of his future blessedness. Yet
faith, like a golden cord, attaches him separately
to those glorious truths which are
the alms of his spirit, making palpable
verities of the poet's loftiest inventions, and
the philosopher's sublimated deductions—
N. Y. Presbyterian.

Phenomena of the Brain.

One of the most inconceivable things in
the nature of the brain is, that the organ
of sensation should itself be insensible.—
To cut the brain gives no pain, yet in the
brain alone resides the power of feeling
pain in any other part of the body. If the
nerve which leads from it to the injured
part be divided, it becomes instantly unconscious
of suffering. It is only by communication
with the brain that any kind of sensation
is produced, yet the organ itself is
insensible. But there is a circumstance
more wonderful still. The brain itself may
be removed, may be cut away down to the
corpus callosum, without destroying life—
The animal lives and performs all its functions
which are necessary to simple vitality,
but no longer has a mind: it cannot think
or feed; it requires that the food should be
pushed into its stomach; once there, it is
digested, and the animal will even thrive
and grow fat. We infer, therefore, that
the part of the brain, the convolutions, is
simply intended for the exercise of the intellectual
faculties, whether of the low degree
called instinct, or exalted kind
called on man, the gift of reason.—
Wagon on the Quality of the Mind.

Distinguished "Boys."—Among the
300 "boys" who were taught by the late Dr.
Abbott, of Exeter, are Lewis Cass, Levi
Woodbury, Daniel Webster, Alexander H.
and Edward Everett, Jared Sparks, Geo.
Banerfoot, Henry Ware, Jr., John G. Palfrey,
John A. Dix, and Joseph S. Buckminster.

A false friend and a shadow attend only
when the sun shines.

He who betrays another's secret because
he has quarreled with him, was never worthy
of the sacred name of friend. A breach
of kindness on one side, will not justify a
breach of trust on the other.

"Night brings out stars, as sorrow shows
us truth."

Advertisements.

NEW SINGING BOOK.
The American Vocalist by J. H. Mansfield,
published a few months since, has had a most
rapid sale. A new edition, enlarged by the addition
of 171 choice tunes is now published, containing 330
church tunes, old and new, besides all that is
valuable of the Vestry music now in existence,
consisting of the most popular Revival Melodies,
and the most admired English, Scottish, Irish and
Italian songs, embracing in a single volume more than
500 tunes adapted to every occasion of public and
social worship, including nearly all the gems of
music ever published, and a large number never
before published, the whole designed as a standard
in every department of Sacred Harmony.

This work may be had of the Publishers, W. J.
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